THE

CAMBRO-BRITON.

MARCH, 1820.

NULLI QUIDEM MIHI SATIS ERUDITI VIDENTUR, QUIBUS NOSTRA IGNOTA SUNT. CICERO *de Legibus.*

WELSH LANGUAGE.

THE BARDIC LETTERS.

FROM the elementary analysis of the Welsh Language, to which the last Essay under this head was devoted, a transition to those symbols, which are employed to represent its articulations to the eye, seems easy and natural. "Words," says Aristotle, "are the marks of thoughts, and letters of words:" and St. Augustin, pursuing the same idea, observes, "verba sunt signa au- "dibilia, signa verba visibilia." And nothing can be more certain than that this was the natural progress of language: the oral or *audible* first, and then that, which was written or *visible*. The elementary sounds, of which some account has already been given, were supplied by Nature herself as the representatives of ideas in a primitive state of society; but, had human intercourse proceeded no farther than this, it must of necessity have remained extremely rude and imperfect. The same impulse, therefore, that taught man to convey his thoughts to the ear, instructed him also to embody the representations of those thoughts to the eye *. And this he did by resolving his oral language into its original principles, and by assigning to those principles such distinctive characters, whether imitative or symbolical, as natural attributes or arbitrary accidents presented for his adoption †. "The analysis of language into its elementary sounds," says Mr. Astle in

* M. De Gebelin has upon this subject the following very accurate remark: "L'invention de l'ecriture, ainsi que celle de tous les arts, fut de la "plus grande simplicité. On vouloit peindre une idée; mais cette idée "peignoit un objet. Un n'eut donc qu'à peindre cet objet, qu'à en tracer "la figure, et l'idée fut peinte: ainsi on écrivoit par la même moyen qu'on "parloit. La nature en fit tous les frais."—Monde Primitif, tom. iii. p. 379.

† See Harris's Hermes, p. 331.

his " Origin and Progress of Writing *,"—" seems first to have led to the invention of symbols, or marks for mental conceptions. This invention must have taken place much about the time that men began to reform the barbarous jargon they first spoke and form a language, for which purpose the knowlege of elemental sounds and their powers was absolutely necessary."

The first mode of writing, therefore, must have been of a very simple character, the letters as well as the thoughts of the primitive race of mankind being purely elementary. Indeed, it is hardly to be doubted, that the first attempt, made by man in this way, was a representation by natural signs of the ideas, which he wished to convey. And it is a remarkable corroboration of this opinion, that the practice of emblematical writing has been found to prevail amongst nations, between whom there never was known to have been any intercourse. The Mexicans, the Chinese, the Scythians and the Egyptians, occupying the most remote extremities of the four quarters of the globe, adopted, and still in a great measure retain, this method of communicating their sentiments to the eye †. But this figurative language, called hieroglyphic and picture-writing, and which may properly be styled imitative, however expressive of those ideas, which had their prototypes in visible objects, must have proved wholly inadequate, in its infant state, to the designation of the abstract conceptions of the mind. The next stage of writing, therefore, was the conversion of these imitative figures into arbitrary symbols by an extension of their representative powers to those distinguishing properties, which belonged to their natural prototypes. Hence a tree may have been employed to denote vegetation or fecundity,—a horse swiftness or strength,—and the sun light, glory, and pre-eminence. And it forms a singular illustration of this hypothesis, that the Hebrew letters have been regarded by many learned writers not merely as arbitrary characters, but as representatives of natural or artificial images. For instance א *aleph* has been considered to signify an ox, ב *beth* a house, ג *gimel* a camel, and ד *daleth* a leaf ‡, of

* P. 18.

† The learned author of the " Divine Legation of Moses," p. 97, observes, with reference to this extraordinary coincidence, that " all barbarous nations, before the invention of letters, made use of hieroglyphics or " signs to record their meaning," and, in addition to the instances recorded above, he mentions the Indians, Phœnicians, Etruscans, and Ethiopians.

‡ It deserves to be here noticed, that *dalen* is in Welsh the word for a leaf. The Hebrew *daleth* signifies also a door or table, or, abstractedly, a flat surface.

which objects, as well as of others, the Hebrew letters are thought to have been originally actual delineations *. Another remarkable elucidation of this theory may be found in the old names of the Irish letters, which, in number eighteen, are, with the exception of two or three only, also the appellations of different trees distinguished by various properties. And it is certain, that most ancient languages present an extraordinary connection between trees and letters, and such, as could never have been the result of mere accident †.

From the imitative and symbolical styles of writing the next transition was to arbitrary characters of the most simple description. Or, to speak more accurately, the symbols, which had been borrowed from the images of nature or art, were gradually simplified until they preserved at last nothing more than the mere outlines of their original forms. This, as already observed, is presumed to have been the case with the Hebrew letters: and if, as some have imagined, the delineations of trees were ever used to constitute an alphabet, their transformation into characters of the simplest nature would, upon the same principle, have been a work of no difficulty.

But, whatever was the origin of the arbitrary signs, now used in writing, it is to be ascertained from a variety of evidence, that the first alphabets, known to Europeans, presented, for the most part, an apparently inartificial series of lines and angles. Such

* See some ingenious observations on this subject in Mr. Davies's "Celtic Researches," p. 332 *et seq.*

† Mr. Davies in his work, cited in the last note, enumerates many examples of this strange coincidence. Among these are the words *Gwydd* and *Feadha* in Welsh and Irish, and several words in Hebrew and other languages, indicating the correspondence alluded to between letters and trees. Yet some of Mr. Davies's remarks on the ancient Druidical Tokens, and particularly on the old Bardic poems with reference to this subject must be acknowleged to be too hypothetical.—In addition to what he has advanced on this curious point it may be noted generally, that præternatural qualities were ascribed to several trees from the earliest times. Thus we have the Tree of Knowlege in Scriptural History, and the celebrated Grove of Dodona in the Heathen world, the trees of which were presumed to be endowed with prophetic powers, and thence called προσηγοραι και μαντικαι δρυες. The celebrated laurel of Apollo is also styled μαντικον φυτον, and by Claudian *venturi præscia laurus*. And Æschylus in his Agamemnon makes Cassandra describe her laurel garland as one of her "prognosticating symbols." All these instances and many others, that might be selected, unite in proving the remarkable agency of trees, in one way or other, in the first diffusion of knowlege amongst mankind.

were, generally speaking, the Runic characters and the Pelasgic or Etruscan, which latter are considered by many writers to have been the primitive letters of Europe *. At least they are known to have been in use among the Greeks in very early ages. And, if any may dispute the palm of antiquity with them, it must be those, of which it now becomes the business of this Essay to give some account.

It has often been made a subject of controversy, whether the ancient inhabitants of this island were acquainted with letters before their intercourse with the Romans. And, if the question have reference to the people generally, it ought perhaps to be decided in the negative. But we have the authority of Cæsar himself for saying, that letters were known in his time to the Druids and other members of their Institution. His words on this subject are, "Magnum ibi numerum versuum ediscere dicuntur. Ita-"que annos nonnulli vicenos in disciplinâ permanent; neque fas "esse existimant ea literis mandare, quum in reliquis ferè rebus, "publicis privatisque rationibus, Græcis utantur literis †." From this passage it is evident, that a knowlege of letters was common to the members, even the pupils, of the Bardic Institution: otherwise, the prohibition, implied in the expression of *neque fas esse existimant ea literis mandare*, would be wholly without a meaning ‡. But so far is this from being the case, that Cæsar expressly informs us, that the Druids, on ordinary occasions, actually made use of a character, which he calls Greek. And the restraint, imposed on the Bardic pupils or *awenyddion* in this respect, he ascribes, with his usual sagacity, to the proper cause, a desire, in the first place, to prevent the regulations of the order from being divulged, and, in the next, to promote that exercise of the memory, inseparable, as before observed in the course of this work, from the principles of the Druidical system.

Cæsar's testimony, then, is decisive as to the use of letters amongst the Druids even before his acquaintance with them. And,

* See Mr. Astle's "Treatise on the Radical Letters of the Pelasgians." These he computes at 12, and the whole alphabet at 16.

† Bell. Gall. lib. vi. c. 14. Although Cæsar is here speaking of the Druids of Gaul, his observations apply with still greater force to this country, where, he says on another occasion, the Druidical system had its origin.

‡ Mr. Davies has well observed on this passage, that "Cæsar's *probable* "reasons for a marked prohibition of letters in a certain case forcibly argue, "that our Druid was a master of their import: and this prohibition, being "an institute or fundamental part of his law, evinces that such knowlege "was not recent." Celt. Res. p. 239.

when he called those letters Greek, there are reasons for believing, that he did so merely from having observed a certain resemblance between the two alphabets. For the researches of some Welsh antiquaries of the present day have succeeded in restoring to light the characters originally used by the Bards. And it is singular, that they comprise, with four or five exceptions, all the old Etruscan or Pelasgic letters, which were, probably, but little different from the Greek characters used in the time of Cæsar, a fact, which may serve at once to confirm his account and to vindicate the genuineness of these Bardic remains.

This curious Alphabet is called, in the language of Wales, *Coelbren y beirdd*, words, which imply literally the Token-Stick of the Bards, a term derived from the ancient practice of cutting these letters across the surface of small pieces of wood, prepared for the purpose. A similar custom was common, in early times, to other countries; and an allusion appears to be made to it on one occasion by the Prophet Ezekiel *. The letters constituting this Alphabet, according to the delineation given of them in the Grammar prefixed to Mr. Owen Pughe's Dictionary, were in number forty-three. Of these sixteen were radical letters, and the remainder derivations from them, capable altogether of describing all the simple articulate sounds in the language. And for six of these letters there are no equivalent representatives in the modern orthography of the Welsh tongue †.

The most prominent feature of this original alphabet (for such it may justly be termed) is its simplicity, consisting, as it does, of mere lineal and angular characters. And this was, no doubt, owing to the custom of the Bards, already alluded to, of inscribing the letters upon their sticks or *coelbreni*, which made it difficult to represent curves or any other than the most simple marks. But, in their use of these they appear to have arrived at an extraordinary perfection. For, not only had they distinct symbols for

* See Ch. 27, v. 16 and 17. The sticks, used on this occasion by the Bards, were either square or trilateral: the former being adapted to general subjects and poetical stanzas of four lines, and the other to triads or triplets. These sticks were afterwards joined in a frame, which was called *Peithynen* or the Elucidator, an engraved specimen of which may be seen in Fry's Pantographia, p. 306., accompanied by explanatory remarks from the pen of Mr. W. O. Pughe.

† Besides the representation of the Bardic Tokens, given in Mr. Owen Pughe's Grammar, copies of them are also preserved in Fry's Pantographia and in the Celtic Researches. In the latter work may likewise be seen a curious comparative table of the Bardic, Etruscan, and other old letters.

those sounds, which are now conveyed to us by double and even treble letters, but their characters for the same letter varied according as it was used to denote a radical word or a mutation *. And from this it has proceeded, that our present orthography is inadequate, as above mentioned, to the representation, in some instances, of these ancient signs.

It would be impossible perhaps to determine at what precise period the Bardic letters grew into disuse. But it may rationally be conjectured, that an intercourse of more than four centuries with the Romans must have occasioned a considerable innovation in their general system. And therefore it is probable, that gradual changes were introduced into the original alphabet, until it finally settled in that form, which was in use on the arrival of the Saxons, and from which the old Saxon characters are considered by many authors of repute to have been borrowed †. The Welsh letters, as now established, were adopted for the most part on the invention of printing; but since that period variations have been made in the representation of two or three of them, which will be explained hereafter. It only remains on the present occasion to remark generally, that the modern Roman alphabet is totally inadequate to the delineation of all the letter-sounds in the Welsh language. In order to supply this defect two or three sounds are, in several cases, appropriated to the same character; and the aspirated and guttural enunciations, with some others, for which the *Coelbren y Beirdd* had independent signs, are now described by two and even three letters, and, in some instances, very imperfectly. This may be partially conceived even by those, who are unacquainted with the subject, when it is known, that no more than twenty of the Roman characters are now employed to distinguish the three and forty symbols used by the Bards, and of which the original articulations are still retained in the language. It is impossible that the old alphabet, so nice in its individual discriminations and so complete in its general arrangement, should meet with adequate justice in such a representation ‡.

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* The Mutations of the Initial Letters, which form so singular and so systematic a characteristic of the Welsh tongue, will be the subject of a future Essay.

† See CAMBRO-BRITON, No. I, p. 15, and the 1st volume of the Cambrian Register, p. 365.

‡ The Editor has it in contemplation to furnish a *fac simile* of the Bardic Alphabet with one of the future Numbers, in time to be bound up with the present Volume.

THE TRIADS.—No. VII.

TRIADS OF THE ISLE OF BRITAIN*.

XXXI. The three Banded Tribes of the Isle of Britain: the tribe of Caswallon Law Hir; the tribe of Rhiwallon, the son of Urien; and the tribe of Belyn of Lleyn. That is, they were so named, because there was neither head nor sovereign over them, so far as the privilege of their families and territory extended, if they were questioned within such limits, but the voice of country and people prevailed.

[Caswallawn Law Hir, or Caswallawn with the Long Hand, was Sovereign of North Wales from 443 to 517, when he died after a reign of 74 years.—Rhiwallon lived also in the early part of the sixth century; and Belyn about a century later.—Other copies of this Triad † relate the circumstances thus. "The three Banded Tribes of the Isle of Britain: the tribe of Caswallon Law Hir, who put the fetters of their horses on their feet by two and two in fighting with Serigi Wyddel (Serigi the Irishman) at Cerig y Gwyddyl (the Stones of the Irishmen) in Môn; and the tribe of Rhiwallon, the son of Urien, in fighting with the Saxons; and the tribe of Belyn of Lleyn in fighting with Edwin at Bryn Geneu (Bryn Edwin) in Rhos."—The privilege, thus acquired by the three chiefs here named, secured their exemption from all superior jurisdiction save that of the jury of the country or national inquisition ‡.]

XXXII. The three Golden-banded Ones of the Isle of Britain: Rhiwallon Wallt Banadlen; Rhun, the son of Maelgwn; and Cadwaladr the Blessed. That is, it was given them to wear bands of gold about their arms, and about their necks, and about their knees; and thereto was attached the privilege of royalty in every country and territory of the Isle of Britain.

[Rhiwallon Wallt Banadlen, or Rhiwallon with the Broom Hair, lived about the middle of the sixth century, and is celebrated in another Triad as one of the "three men most distinguished for their knowlege of natural history."—Rhun succeeded his father Maelgwn in the Sovereignty of North Wales about 560 and reigned till 586: he is also called one of the "three immaculate

* Arch. of Wales, vol. ii. p. 62—3. Tr. 27—33.

† Id. ib. p. 12 and 16.

‡ The words in the original are "rhaith gwlad," which were explained in No. 4, p. 124.

Princes of Britain."—Cadwaladr was the last nominal King of the Britons. He abdicated the throne in 686 and retired to Brittany, from whence he went ultimately to Rome, where he died in 703. It was, in all probability, his dedication to a religious life at the latter place, that gave him the epithet of "blessed," appropriated to him in this Triad. There are two churches consecrated to Cadwaladr, one in Denbighshire and the other in Anglesey.—The following explanation of the names, here applied to these chieftains, occurs in the two other copies of this Triad *. "Those men were so called gold-banded ones, for that no horses could be obtained suitable for them on account of their size, so that golden bands were put round their ankles over the haunches of their horses behind them with two pans of gold under their knees; and hence the knee-pan was so named."—From this explanation it does not appear, that the "golden bands," mentioned in this Triad, were of the same nature with the *torch* or *torques*, so generally worn by the ancient Britons as a mark of distinction. Indeed the expression in the original is *hualogion*, which means strictly "golden fettered;" whereas *aurdorchogion* would have been used to designate the wearers of golden chains. This, therefore, is not the proper opportunity for offering any remarks on that ancient custom.]

XXXIII. The three Cavaliers of Battle of the Isle of Britain: Caradawg with the Brawny Arm, and Llyr the Armipotent, and Mael ab Menwed of Arllechwedd. And Arthur sang to them the following *englyn*:—

Sef ynt fy nhri Chadfarchawg,
Mael Hir a Llyr Lluyddawg,
A cholofn Cymry Caradawg †.

That is to say, they were the best of all battle-horsemen: and therefore dominion and power were given them as they chose. And it was their disposition to do nothing but what was discreet and just, to whatever country or power they came.

[Caradawg, here mentioned, was a Prince of the Cornish Britons during the sixth century, of which period were also Llyr and Mael. They were all three likewise contemporaries of Arthur, and fought in his battles, as may be inferred from the *englyn* here

* Arch. of Wales, vol. ii. p. 5 and 17.

† These are my three Cavaliers of Battle,
Mael the Tall and Llyr the Armipotent,
And that Pillar of the Cymry Caradawg.

quoted, and which, in all probability, was added by some ancient annotator.]

XXXIV. The three Generous Princes of the Isle of Britain: Rhydderch the Generous, the son of Tudwal Tudelud; and Mordav the Generous, the son of Servan; and Nudd the Generous, the son of Senyllt. Their principles were, that they failed not as to any thing in the world whatsoever to such as besought it, whilst they possessed it, or could obtain it by gift or loan, or present; whether sought by friend or foe, relative or stranger.

[Rhydderch, who is frequently celebrated by the old poets for the quality here ascribed to him, was a Prince of the Stradclyde Britons during the early part of the sixth century. He signalised himself as a warrior on several occasions.—Mordav and Nudd were contemporary with Rhydderch: the latter was descended in a direct line from Maxen Wledig, the Emperor Maximus or Maxentius, according to the Chronicle the 79th King of Britain at the close of the fourth century.]

XXXV. The three Crimson Spotted Ones of the Isle of Britain: Arthur, Morgan the Courteous, and Rhun the son of Beli. When they went to war, no one would remain at home, so greatly were they beloved; and there was neither war nor conflict, but they were victorious in it, where there was neither treachery nor ambush, and therefore came the proverb, "The three men, who made men wherever they went, were Arthur, Morgan the Courteous, and Rhun the son of Beli: the three people, who made men wherever they came, were the men of Arthur, the men of Morgan the Courteous, and the men of Rhun the son of Beli."

[According to Caradog's History Morgan, here mentioned, was a Prince of Glamorgan during the ninth century. And he is stated to have died in 1001 at the advanced age of 129 years, having lived to see the dominions, which he had abdicated, enjoyed both by his children and grandchildren.—Some account of Arthur was given in the last Number *.—The chieftain, here called Rhun, if he be not the same that is mentioned in the last Triad but one, was the great-grandson of Maelgwn, Prince of Gwynedd, and must have lived in the beginning of the seventh century.—In the other copies of this Triad Llew Llawgyfes, who lived in the fifth century, supplies the place of Arthur, who is, however, made supreme over the other three for the distinction conferred on the chieftains here mentioned.—The epithet "crimson-spotted," here

* P. 204.

used, is, we may suppose, synonymous with "blood-stained." The word in the original is *rhuddfanogion*.]

XXXVI. The three Hostile Ovates of the Isle of Britain: Greidiawl the Hostile Ovate, and Envael the son of Adran, and Trystan the son of Tallwch. And they had the privilege that none could oppose them, wheresoever they wished to go in the Isle of Britain, so that they did not go unlawfully.

[It is difficult to say precisely what is meant by the term, here rendered "hostile ovate." The Welsh word is *galofydd*, which will also bear the interpretation of "regulator of hostility."—*Gal* means literally a stranger or enemy (for the terms were anciently synonymous); and *ofydd* was the appellation given to one of the orders of Bardism *. *Galofydd* may, therefore, imply one of those privileged heralds, belonging to a strange tribe or nation, who, as we find from the Convention-Triads of Dyvnwal Moelmud, alluded to in the last Number †, had, under the civil constitutions of the Cymry, a right of unobstructed progression through the country, exactly as stated in this Triad.—The three persons, here named, all lived about the sixth century.—Trystan, who is commemorated in several other Triads, is the same personage with Sir Tristram, hero of the Romance of that name written by Tho. of Ercildum ‡.—In the two other copies of this Triad Gwgon Gwron, also a chief of the sixth century, is substituted for Envael and with the greater appearance of being correct.]

XXXVII. The three Obstructors of Slaughter of the Isle of Britain: Grudneu, Henben, and Aedenawg; and their qualities were, that they went not out of battle and war but on their biers, when they were not able to move either finger or tongue.

[It appears, from all that can now be learnt of these warriors, that they were sons of Gleisiar, a chieftain of the Northern Britons about the close of the fifth century, a period, which called forth the martial energies of that people in a peculiar manner, from the

* The *Ofydd* or *Ovate* was emphatically the Poet of the Bardic System. The Institutional Triads describe his peculiar function to be the exercise of poetical genius. Strabo and Ammianus Marcellinus make particular mention of the *Ovate* as one of the three Druidical orders: and hence, most probably, was derived the *Vates* of the Romans. The office of herald was expressly assigned to the *Ofyddion* during their three years' probation previous to their admission into the higher orders of Bardism.

† P. 210, in the Note.

‡ Mr. Walter Scott has recently published a new Edition of this old Romance.

frequent contests, to which they were exposed with the Saxons and Picts.—The other copies of this Triad give them the designation of the "three brave ones," an expression perfectly consistent with the more remarkable one here adopted.]

TRIADS OF WISDOM*.

XLI. The three objects of intellect: the right, the beautiful, and the beneficial.

XLII. Three things, which are to be found in every country: agriculture, law, and religion, that is, worship.

XLIII. Three things which demoralize a man: fear, cupidity, and ignorance.

XLIV. Three things difficult to be overcome: courage, love, and conscience.

XLV. Three things not much thought of until it becomes too late: the counsel of a friend, the warning of age, and the dictate of conscience.

XLVI. Three things which, though they receive daily without intermission, yet seek for more: the sea, the thought, and the miser.

XLVII. Three things, which ought ever to be kept open: the ear, the eye, and the understanding.

XLVIII. Three things best to be kept closed, unless there shall be just cause: the hand, the lips, and the thought.

XLIX. Three things which make a man worse than a beast: the loving of his belly, the loving of riches, and the loving of the praise of men more than the favour of God.

L. Three things, which make a man equal with an angel: the love of every good, the love of charity, and the love of pleasing God.

THE WISDOM OF CATWG.

MORAL APHORISMS*.

Thy word by keeping thou wilt keep thy face;
Keep good thy memory wisdom will thee grace:
By checking of thy hand thy good is sure;
Keep fame by peace, which doth thy fame procure:

* Arch. of Wales, vol. iii. p. 209.
† Ibid. vol. iii. pp. 6, 13 and 14.

Thy learning kept will bring thy grace to light;
Thy conscience being kept, thou keepest all aright.

The strength of the sensible is his patience:
The strength of the contemplative is quietness of body and mind:
The strength of a country are its sciences:
The strength of sciences is peace:
The strength of a nation is its law:
The strength of law is in its dispensation:
The strength of a judge is his equity:
The strength of a king is his mercy:
The strength of man is his understanding:
The strength of the understanding is exertion:
The strength of exertion is the being on the right in all things.

Nothing is so near as that which cannot be reached, that is, self.
Nothing is abundant but that which is seen in no place, that is, truth.
Nothing is so great as what cannot be seen in the world, from its being so little, that is, justice.
Nothing is so clamorous, as that, whose voice no one hears, that is, conscience.
Nothing is so right as what is found on the wrong with every one, that is, knowlege.
Nothing is within the attainment of every one, but that after which there is no one enquiring, that is, wisdom.
Nothing is so light as what is seen to be dark in every one, that is, understanding.
Nothing is in every place, but that which only a few see any where, that is, GOD.

WELSH MUSIC.—No. V.

To the EDITOR *of the* CAMBRO-BRITON.

SIR—"Nos Galan," or *New Year's Eve*, is an air very well known in most parts of Wales, and is also very popular in England, having been introduced in several dramatic pieces, under the title of "Fal lal la." The celebrated March in Blue Beard was borrowed from this tune. The stanzas, generally sung to "Nos Galan," are of a lively turn, and are performed after the manner

of those to " Ar hyd y nos,"—the words being sung by one person, and the burden by another, e. g.

" Toil and trouble lie behind us,
(Burden) Fal lal la, &c.
Think no more of chances dreary,
Fal lal la, &c.
While the well-known strains remind us,
Fal lal la.
'Tis the Eve of New Year merry *,
Fal lal la, &c.

" Codiad yr Haul," or *the Rising Sun*, is a very majestic, sublime composition. Handel introduced it in one of his Operas. It was also performed as a grand chorus at Drury-lane Theatre, about five years ago, in a Piece called " Pitcairn Island." It is particularly effective on the Welsh harp, and possesses much of the characteristic beauties of " the Noble Race of Shenkin."

" Merch Megen," or *Margaret's Daughter*, is a truly elegant melody, and a very pleasing effect is produced, when the voice sings the air, and the harp performs variations on it.

" Hob y Deri Dando," *Away my herd to the oaken grove*, is a remarkably cheerful tune, with much nationality and quaintness (if I may use the expression) about it. Braham (undoubtedly the first male singer of the age) was particularly struck with it, and wished it might be introduced at one of the Winter Theatres,—as it is arranged in this selection, viz.

DUETT †.

She.—" Men are false, and oft ungrateful,
Derry derry dando.
He. — Maids are coy, and oft deceitful,
Derry derry dando.
She. — Few there are who love sincerely,
Down a derry derry down.
He. — Say not so—I love thee dearly,
Derry derry down, ‡." &c.

" Maldod Arglwyddes Owen," *Lady Owen's delight*, is a very pathetic graceful melody, not surpassed by any Italian air, that was ever composed. This, some may think, is an extravagant praise, but it is no more than the truth.

* See " Welsh Melodies," page 31.

† See " Welsh Melodies," p. 40.

‡ Had not the universally known English ditty of " Derry down " its origin from this air?

"Dowch i'r Frwydr," *Come to Battle*, consists of a few martial notes, rendered most effective when sung in chorus.

"Twll yn ei bôch," *The Dimpled Cheek*, is a simple melody in the style of Lady Owen's delight. Peter Pindar wrote some beautiful words to this air. Those in the selection before me commence thus:—

"Thy dimpled cheek and sweet lovely mien
Fill with delight each youth on the green;
Roses and lilies have lent their soft shade,
To make thee more fair than any fair maid."

"Cynghan Sail Cymru," *The Welsh Ground*. This characteristic melody has been erroneously attributed to Purcell, and is well known to most pianoforte players, as "Purcell's Ground with Variations." The notes are few, and in fact compose the descending scale, but the harmony produced, when sung as a *Round* by three voices, is very good: one voice sings the melody as a solo, another takes it up, whilst the first takes a *third* higher, &c. &c.—(See Welsh Melodies, p. 50.)

I shall here step out of my way, in the hope of serving the widow and fatherless, by introducing a beautiful Welsh air (not published in the selection before me) performed with variations at the Eisteddfod at Carmarthen by H. Humphreys, jun. It is called "Holl Ieuengctyd Cymru," or *All ye Cambrian Youth*, and is very much like a celebrated Spanish air, called "Folia d'Espagna." The late H. Humphreys, whose performance on the Trumpet gave such delight, having died, leaving a widow and eight children in indigent circumstances, the worthy Rector of Kerry in Montgomeryshire (the Rev. J. Jenkins) has transmitted this air with the variations, performed by H. H. at Carmarthen, to London for publication; and to render it more valuable, the Rev. Walter Davies has written a Monody on the Death of Sir Thomas Picton, which will be also printed, adapted to the same melody. It will be published (free of expence) by subscription, for the benefit of Mrs. Humphreys and her helpless family; and I doubt not, but every lover of national melody will be highly pleased with it, as it is arranged either for the harp or pianoforte, And the variations, while they retain the air, are at the same time very brilliant.

"Gan felysed swn y tannau,
Gyd a'r hwyr, a chyd a'r borau."

Feb. 4, 1820. JOHN PARRY.

ORIGINAL LETTERS.

LETTER VII.

Mr. Thomas Salusburye *to Sir* John Wynne *of* Gwydir, *Knight; dated* London, June 22 *.

Right Worshipful, my humble duty remembered, &c.—I am glad to hear of your late recovery and present health, which I beseech the Lord still to continue to his glory and the good of our country. It rejoiced me not a little when I understood, that your Worship was inquisitive whether the Psalms are translated into our vulgar tongue or not. I sent you by your man a copy of them that are printed. He had finished some fifty of them before he died this time seven years. In the time of the great sickness he departed this world. In his custody, when I came into the country, I left your proverbs, the psalms and many good treatises of Mr. Perkynne's, with other good things in the British tongue, which were all gone and lost by his untimely death. I could never hear nor learn where any of them were bestowed; I often enquired, but could not learn of any how and by whose means they were convey'd away. I hear not of any that are about the Psalms, save only Archdeacon Price, who promis'd them long ago, but as yet has not accomplish'd his promise, nor the expectation of many. Having not any new books worthy your reading, I presumed to present your Worship with a small Treatise written by a great statesman, some time secretary to the late Philip of Spain. Mr. Camden's Britannia (the last Edition), with the Maps of all the Shires, is lately printed and bound in folio. Thus humbly taking leave, desiring the Lord to guide and protect your Worship, your virtuous lady, and all your religious and well-nurtured issue with all blessings external in this present life, and in the other to come with all blessings spiritual.

From my house in Cloth Fair in London, June the 22d.

Your Worship's in all service ready,

Thos. Salusburye.

Pray my lady to bestow reading of my little book.

To the Right Worshipful Sir John Wynne, Knight,
at his house in Gwydir, these deliver.

* No year is mentioned; but, as the letter is stated to be written seven years after that of the great sickness, which happened in 1604, it fixes the date at 1611. Mr. Thomas Salusburye was Editor of Capt. William Middleton's Metrical Version of the Psalms, printed in 1603, and alluded to in

LETTER VIII.

Bishop PERCY *to the Rev.* EVAN EVANS; *dated* EASTON MAUDIT, November 22, 1761.

DEAR SIR,—I know not whether the favour, you have done me in having wrote to me once or twice, entitles me to address you with the familiarity of a near acquaintance; but I have ventured to trouble you with a voluntary letter. I presume you have received a very long one from me through the medium of Mr. Williams. In that I requested to know if you had any good old popular ballads in the Welsh language on historical and romantic subjects. This was not a random question. I have in my possession a very ancient MS. collection of such pieces in our own language, some of which will throw great light on our old poets. I have selected two for your inspection, which, when perused, do me the favour to return and inform me whether you can remember any on the same subjects in the Cambrian tongue. I have reason to believe both the inclosed pieces are of great antiquity. The fragment is certainly more ancient than the time of Chaucer, who took his Old Wife of Bath's tale from it, as any one upon perusal will be convinced, and consequently that the song was not taken from Chaucer. I can not help thinking many of these pieces, about King Arthur, translations from the ancient British tongue; and it is in order to receive information on this subject, that I now apply to you. I am going to print a select collection of these old pieces, not only on account of the merit of the poetry which they contain, (and even these display proofs of great invention), but also as conducing to illustrate our best old poets, who frequently allude to these compositions. As the press waits, I would intreat the favour of a speedy answer. I shall soon be able to send you a specimen of some Runic poetry; which, you will find, bears a surprizing similitude to your own Welsh songs, more specimens of which at your leisure will oblige,

Dear Sir, your most faithful servant,

THOS. PERCY.

this letter. This work, it deserves to be mentioned, was written at sea, in the West Indies, where, as appears from a Note by the Author, it was finished on the 24th of January, 1595.—Sir John Wynne was the same personage, whose History of his Family is noticed in the last Number. He died in 1626, aged 73.—ED.

TOPOGRAPHICAL NOTICES.

PARISH OF MOLD, FLINTSHIRE.

[*Continued from No. 5.*]

MINES AND MANUFACTURES.—The lead and coal mines form a remarkable feature in any account of this parish: but at present they are far from being of the importance, that belonged to them some years ago, when they furnished employment to several hundreds of the labouring poor. At the period alluded to the lead mines of Llynypandy and Penyfron, on the northern part of the Parish, were worked upon a very extensive scale; and for some time those at the latter place were not exceeded in their productiveness by any in the kingdom. The former were the property of that celebrated iron-master John Wilkinson, Esq. of Brymbo, who, after having erected six steam engines, was unable to overcome the immense torrent of water, which broke in upon the mines, and which, as already mentioned, is supposed to have been the subterraneous stream of the Alyn *. In consequence of this untoward circumstance neither Mr. Wilkinson nor those, who succeeded him in the proprietorship of this work, were ever able to derive much profit from their exertions, notwithstanding the abundance of ore, that was said to exist there. In 1801 the tonnage of ore raised was about 300.—Mr. Ingleby, the owner of the adjacent mines at Penyfron, was, for some time, more successful in his enterprise. About the year 1797 he was in the habit of raising, without having recourse to steam engines, from 30 to 50, and sometimes as many as 100 tons weekly: and the whole expence of raising, washing, and preparing the latter quantity for the furnace was no more than 50*l.* And, as the average price of ore was at that time 9*l.*, the profit to the proprietor must have been very considerable. However, the subterraneous water found its way afterwards into this mine also, and reduced the produce to one fourth of its former quantity, and finally put an entire stop to the work. Hence, neither the mines at this place nor at Llynypandy have, owing to the same obstruction, been worked for the last four years, although it has been ascertained that they contain a great body of ore.—There are a few other mines now worked in the parish, of which that alone at Cefn-bychan yields any consi-

* See No. 5, p. 182.

derable profit*. A few discoveries, however, have of late years been made by some labouring miners, which have been productive of no small advantage to the parties concerned. In one instance about 20 tons of ore *per* week are still raised near the surface at an expence comparatively trifling, and which is the only case, that continues to be at all profitable.—There are not more than eight collieries at present at work in the parish, in two of which they raise cannel coal. The seams of coal found here, as in other parts of the county, are in general remarkable for their thickness. The produce, independent of what is appropriated to the consumption of the neighbourhood, finds a ready sale in the Chester market and in the bordering parts of Denbighshire.—There are three lime-works in the parish, which employ altogether about fifty men †.—The principal manufactories of this parish are those of fire-brick, tiles, and earthen ware on Buckley Mountain, the works for smelting lead ore are at the same place, and the manufactory of cotton-twist near the town.—The fire-brick and tiles, here made, are composed of clunch, a bluish clay, accompanying *strata* of coal, which, since the discovery of its utility in this way, has proved extremely profitable in many parts of the kingdom.—The Cotton Twist Company (Messrs. Knight of Manchester) employ about 300 hands. Their manufactory, which was erected about twenty-eight years ago, is a handsome building of the sort, and forms a conspicuous object in the vale, although the admirers of rural scenery may not be disposed to consider it as any accession to its beauty.—Such are the most prominent features of the mines and manufactures of this parish. In other respects, the ready intercourse with Chester and Liverpool prevents it from becoming a place of general trade to any considerable extent. The prosperity of this parish, therefore, must always rest in a main degree upon the flourishing state of its mines, which, of late years, have been much on the decline.

The Town.—We have no certain information respecting the Town of Mold before the time of Leland, who wrote his Itinerary

* According to an account, given by Mr. Edward Llwyd, the celebrated antiquary, ore was raised both at Cefn-mawr and Cefn-bychan in the 17th century.

† The Writer regrets, that he is not able to give a fuller account of the present state of the mineral works in this parish. But two applications, which have been publicly made for information on this subject, have not had the desired result, and he has accordingly been confined to his own means, which, however imperfect, are, he believes, as far as they extend, sufficiently accurate.

in the reign of Henry VIII. But it must have been of a much earlier date, since it was at a fair holden at this town in 1465 that Reinallt ab Gruffydd committed the outrage upon the citizens of Chester noticed in a preceding part of this account *. However, it could not have been in that age a place of any great importance; for Leland gives the following account of this town in his time †. "In Molesdale is but one great paroche caullid Ploughe "(paroche) Wriothegrig, of sum communely Molesdale. There "longe three chapelles onto it. Sum say, that Molesdale was ons "a market toune. It hath yet the name of a maire ‡, and a greate "numbre of houses be without token almost destroyed, and there "hath been two streates, as Streate Byle [Bailey] and Streate "Dadlede [Dadlen] in Walsch, in English the Court House "Streate, besyde other little lanes. Now in al be scant 40 houses. "At the north end of Byle Streate appere diches and hills yn "tokyn of an ancient castel or buildinge there. It is now caulled "Mont Brenebyly, and on the side of it is a fayre springe. "Alun River commith within a bou shot of Molesdale Chirche." —In 1699, we find from Edward Llwyd's Itinerary, the number of houses had increased to 120.—According to the Parliamentary estimate made in 1811, the population of the town was 2150, which, at the rate of five to a house, would make the number of houses at that time 430: and the last nine years have made no great addition.—Besides the church, of which a description has already been given §, the town possesses no public buildings worthy of notice. The Court House, which is also the County Hall, is a mean pile, wholly unworthy of the purposes, to which it is dedicated. And it reflects no small reproach on the inhabitants of Flintshire, that Justice has not yet found amongst them an abode more suitable to her dignity. The spirited example of a neighbouring county in this respect might he followed both with advantage and honour. —Of the general appearance of the town it may be sufficient to say, that it consists principally of one spacious street, nearly a quarter of a mile in length, well paved, and presenting altogether

* No. 4, p. 40.

† Itinerary, Hearne's Edition, vol. v. p. 30.

‡ This name is still retained amongst the common people: and a burlesque election of the Mayor and other officers was customary a few years ago, if it be not still, during the wake week in the month of September. The office of a Recorder is also nominally preserved. From all this it may be concluded, that Mold was anciently a corporate town.

§ No. 4, p. 141.

a handsome appearance. But the houses are generally low, and their arrangement deficient in that regularity, which distinguishes the towns in England as well as some in other parts of the Principality.—At the upper or north end of the town, as mentioned by Leland, stands the Bailey Hill, previously noticed, of which Mr. Pennant gives the following account*. "At the north end of the "town stands the Mount, to which it owes the British and Latin "names *Yr Wyddgrug* and *Mons Altus*, the lofty and conspi- "cuous Mount. This is partly natural, partly artificial. Our "British ancestors, and afterwards the Saxons and Normans, "taking advantage of so defensible an eminence, cut it into form, "and placed on it a castle. It is possible, that the Romans might "also have had some concern in it; for a beautiful gold coin of "Vespasian was found there. But, this being the only proof of "its having been possessed by them, I shall not insist on it any "farther than to urge the probability, Mold being in the neigh- "bourhood of many of their mines, and of places where much of "their money has been found. The Mount is now called the "Bailey Hill, from the word *ballium*, or castle-yard. It ap- "pears to have been strongly fortified by great ditches, not- "withstanding its arduous ascent. It is divided into three parts, "the lower *ballium* or yard, the upper, and the keep or *donjon*. "The tops of the two first are levelled by art; and all are sepa- "rated by deep fosses. The keep was on a part greatly and ar- "tificially elevated: and round its edges are a few stones, the "only relics of the fortress†. On one side of the upper yard are "found vast quantities of bones, some human, others of animals, "mostly domestic, such as oxen, sheep, horses, and hogs, and "a few remnants of horns of stags and roebucks." This Mount and the Church, which stands, as before mentioned, on a gentle eminence, form conspicuous objects on the approach to the town, of which they are, in every respect, the most striking ornaments. —There are five fairs here annually, and two weekly markets, on Wednesday and Saturday.—Mold, it may also be mentioned, has been, for many years, from its central situation, the town, where the Assizes are holden, and all other county business, except the election of Knights of the Shire, regularly transacted.

Family Seats.—The ancient houses in this parish are extremely numerous, and to enter into a minute detail of their

*Tour in Wales, vol. i. p. 423.

† There is now but one of these stones remaining.

history would far exceed the bounds, that must be prescribed to this article. A few brief notices, therefore, of the most remarkable must suffice.—Leland, in his Itinerary *, has left a memorial of three only of the principal houses in his day. The following are his words. "Robert Edwards, a gentylman, dwelleth at ". . . . . [Rhual] on the side of Alen yn Molesdale, having "plenty of wood and goodly medow by Alenside."—"Ithel "Griffith dwelleth on the north-side scant a quarter of a mile "from Molesdale Toune, at a place caullid Lloen Egrine. John "Wynne ap Robert dwellid at a stone tower, caullid Broncoit, "alias Regnaulte's Towre, three-quarters of a mile from Moles-"dale Toune."—Neither of the mansions, here enumerated, is now occupied by the descendants of the former possessors: and Tower alone retains any vestige of the building that existed in Leland's time. The origin of the name of Tower, which was originally called Broncoed, as well as some curious particulars, connected with its ancient history, when in the occupation of Reinallt ab Gruffydd, have already been noticed. Subsequently to the age of that chieftain this house was the seat of the Wynnes, descended from one of the royal tribes of Wales, through Cynrig Efell, son of Meredydd, Prince of Powys. After the death of Dr. Wynne, a part of whose singular epitaph was inserted in a former Number, it went to his brother Roger, who, dying without issue, left the estate to his niece, the lady of the Rev H. W. Eyton, the present respected proprietor. The house at this time is tenanted by a farmer.—Rhual, as it stood when Leland wrote, has long disappeared. The present house was built in the year 1634, by Evan Edwards, Esq. †, a descendant of the Robert Edwards mentioned above. Upon the marriage of his grand-daughter Mary with Walter Gruffydd, Esq. of Llanfyllin, in Montgomeryshire ‡, the estate passed into that family. The last gentleman of the name, who had undivided possession of the property, was the late Thomas Griffith, Esq. whose urbanity of disposition and polished acquirements will long cause his memory to be cherished with unfeigned respect. He died in 1811, on the 18th of June, a day, that afterwards, by a singular and fatal coincidence, took

* Hearne's Edition, vol. v. p. 30.

† He was Secretary, says Pennant, to Richard, Earl of Dorset, and was Member for Camelford in the Parliament of 1628.

‡ There is still a family at Llanfyllin of this name, or rather of the name of Griffithes, a corruption of the old Welsh appellation.

away two other members of the family, after a lapse of two years successively. Mrs. Griffith, his widow, died on the 18th of June, 1813; and his only surviving son, Major Griffith, fell on the field of Waterloo, on the memorable 18th of June, 1815. This estate was sold about five years ago to one of the gentlemen of the Mold Cotton-Twist Company, and is now the property of his son, James Knight, Esq. by whom the house has been greatly improved. The situation of Rhual is one of the most agreeable in the whole vale.—At no great distance from Rhual, to the north of the town, is Gwysaney, or, as it has been written, Gwasanau, a house of equal note, perhaps, in ancient times, with any other in the parish. The name has been thought to be a corruption of Hosannah, in allusion to the *Victoria Alleluiatica* fought in the neighbourhood*; but this etymology must be considered as rather fanciful. This old mansion was garrisoned in the civil wars by the royalists, from whom it was taken by Sir William Brereton, the Parliamentary General. The family of Davies, of Llanerch, was originally in possession of this property. It now belongs to Bryan Cooke, Esq. of Yorkshire.—On the opposite, or southern, side of the vale, below the town, and not far from Tower, stand the two Leeswoods, now the property of the Rev. H. W. Eyton, Vicar of this Parish, he having some years ago purchased that, which formerly belonged to Sir George Wynne, the great mine-proprietor. Mr. Pennant calls this a palace-like mansion, and in his time it had much of that appearance; but, in the alterations it has of late years undergone, under the direction of its present occupier J. W. Eyton, Esq., much of its pristine stateliness has been exchanged

* See CAMBRO-BRITON, No. 4, p. 139.—But, in addition to the particulars there inserted, it should have been mentioned, that the Allelnian Victory is also recorded by Nennius, and by Constantius in his Life of Germanus or Garmon. The last-mentioned author relates, that it happened at the festival of Easter as the Britons were assembled to receive baptism from Germanus in the river Alyn, when one of those predatory bands of Saxons, who had long infested the coasts of this island, suddenly landed, and prepared, in league with the Picts, to attack the defenceless multitude. The enthusiastic exclamation of Alleluia, however, which was raised by the followers of Germanus, had the immediate, though unpremeditated, effect of confounding the designs of the assailants, who, with awe-struck precipitation, abandoned their enterprise. And Nennius adds in his account, that they were pursued by the Britons and driven into the sea. With respect to the cry of Alleluia, it seems to have been a spiritual exultation, usual amongst religious assemblies in the early ages of Christianity.

for the more tasteful characteristics of modern embellishment. The splendid gates, in front of the house, have frequently been objects of admiration.—Mr. Yorke in his "Royal Tribes of Wales" gives the following account of the respectable family, to whom these two estates now belong. "The Eytons of Coed Llai "or Leeswood have their source from Cynrig. They are repre- "sented in the Rev. H. W. Eyton, Vicar of Mold. His ancestor, "Gruffydd ab Nicholas ab Decius, married Margaret, the daugh- "ter of the old Bosworth soldier John ab Ellis Eyton, who lies "buried at Rhiwabon; and, although her husband was descended "from Bleddyn ab Cynfyn, and the father from Tudur Trevor, "she called all her children after the name of Eyton and all her "sons John in affection to him also."—Nerquis Hall, seated a little farther down the vale, the property and residence of Miss Giffard, was built in 1638 by John Wynne, Esq., of the line of Edwin, Lord of Tegengl. The property was, for a short time, in the family of Sir Paul Pindar by the marriage of the heiress of this house with that gentleman's father. Upon Sir Paul's death without issue, it reverted to the original line in the person of Paul Williams, Esq. of Pont y Gwyddel. It afterwards settled in Robert Hyde, Esq. in right of his wife, whose daughter, the heiress of the property, was married to the father of the lady now in possession. Miss Giffard has recently done a great deal to improve this truly respectable mansion.—Hartsheath, or Hersedd, lying on the confines of the vale of Mold towards Hope, is favoured in a high degree both in its own immediate situation and in the beauty of the surrounding scenery. The present building is quite modern, and the writer of these notices is not aware, that it was ever inhabited, or indeed that it was ever in a habitable condition. The estate belongs to G. Ll. Wardle, Esq. a gentleman, who distinguished himself some years ago, in a remarkable manner, as a candidate for popular fame. This family also claims descent, through the female line, from the stock of Edwin, whose race appears to have been pretty numerous in this part of the country.—The only other house, of which any extended notice can here be taken, is Fron, situate to the west of the town and commanding a fine prospect not only of the adjacent country, but of the plains of Cheshire as far as the Mersey. When last occupied, this house was the seat of the Rev. Richard Williams, who was the representative of an ancient family, descended, with the Wynnes of Tower, and the Eytons of Coed Llai, from Cynrig Efell, already mentioned. But this gentleman deserves to be

remembered for something more than his mere *genus et proavos*. He was also a poet: and, if he was not destined to astonish by his sublimity, he seldom failed to please by his vivacity. He wrote much and often; and scarcely a topic of the day passed unsung by his muse. Several translations of his from the Welsh may be seen in Mr. Pennant's Works, and in Mr. Jones's Relics of the Bards. But his master-piece in this way seems to have been his translation of the Medea of Seneca. He also turned into Latin verse some of Gray's Odes, and the first two books of the Iliad; but these versions never appeared in print, although highly creditable to the writer's ability *. And, perhaps, he excelled more in his Latin than in his English productions. Mr. Williams was Rector successively of Machynlleth and Llanferres, and died suddenly on the 4th of June 1811, upon which event the Fron estate passed into Mrs. Williams's family, who reside in Cheshire.—Among other old houses in the parish, formerly, it is probable, of considerable note, though for some time past tenanted by farmers, are Argoed, Plas Major, Plas ym Mhywys, Rhyd y Cleifion, Tre 'r Beirdd, and Tyddyn.—Plas-issa, at present the residence of Miss Greene, and Pentrehobin, an ancient mansion built in 1540, in the occupation of Thomas Trevor Mather, Esq. may also be enumerated among the family seats, which abound in the Vale of Mold.

*** [*To be concluded in the next Number.*]

SKETCHES OF SOCIETY.

THE LLEDWIGAN THRESHER,

To the EDITOR *of the* CAMBRO-BRITON.

SIR,—The following remarkable inscription is copied from a Tomb-stone in the Church of Cerigceinwen, in the Island of Anglesey. It is the humble record of a man, whose heroic bravery excited very considerable admiration in a former age, and will probably be deemed not uninteresting at the present period. He was contemporary with the unhappy dissensions between Charles I. and the Parliament, and resided at Lledwigan, a well-known

* It would be desirable to know whether the original MSS. are still in existence. The writer of this Note saw them in Mr. Williams's possession a short time before his death. They were certainly worthy of preservation.

farm near Llangefni. He is hence known to posterity under the designation of the Lledwigan Thresher. It is understood, that upon the decline of the royal cause great disorder and misrule occurred in this part of the kingdom. Many of the parliamentary soldiers, who had been exclaiming against the oppression of the Throne, became themselves the worst of tyrants, and traversed the country in powerful bands, levying contributions upon the property, and exercising great cruelties upon the persons, of the more opulent, and particularly their loyal and defenceless neighbours. A party of this description, traditionally reported to have been about thirty in number, arrived at Lledwigan, and required the occupier, Morys Lloyd, who was then threshing in his barn, to surrender to them a large sum of money, or his life. He instantly replied, that he would not yield the one without the other, and, having partially closed the door of his barn, attacked them with his flail, as they successively attempted to enter. Eight or ten of them fell in this contest, which would have been probably maintained for a much longer time, if the thongs, which connected together the two parts of the flail, had not been broken by accident or cut asunder by the swords of the assailants. Then indeed the superiority of numbers and of offensive arms quickly acquired their natural ascendant, and it is unnecessary to relate the sequel.

The tombstone, with its simple and affecting inscription, belongs, we may fairly conclude, to an era posterior to the Restoration. Its subsequent history affords a striking instance of a sacrilegious disregard for the monuments of our forefathers,---a disgraceful proof of that cold-hearted insensibility, which can not appreciate what is venerable for antiquity, edifying in example, or pious in design. The memory of Morys Lloyd seems in that neighbourhood to have been held in great regard for many generations; but in our times a new generation succeeded with very different feelings and ideas. Some repairs had become necessary in the church, and, a flag-stone being wanted in some part of it, the tombstone, which covered the remains of the Lledwigan Thresher and his wife, was,with due economy, appropriated for the purpose. The lower part of the stone was moreover turned uppermost, apparently with the prudent view of burying the ancient history of Morys Lloyd and the modern parsimony of the wardens in the same oblivion. From this disgraceful situation it has been lately rescued by, I believe, Mr. John Williams, the present respectable tenant of Lledwigan, and placed erect in some

part of the church. But, as its present situation is, I understand, not attended with security, I trust there still exists, among the modern inhabitants of Cerigceinwen, sufficient public spirit to save this venerable relic from the wanton assaults of unthinking levity, as well as the barbarous parsimony of their future church-wardens. The following is the inscription, which was copied *literatim* from the tombstone many years ago; but it is now hardly legible. I should have sent you a translation, if I had not found the elegance of our word "cywely" absolutely untranslateable *.

X. Y. Z.

"Dyma yr lle y dayarwyd Morys Lloyd y trydydd dydd o Hydref 1647. Hwn a ymdrechodd ymdrech dêg dros y Frenhin a'i wlad. Wrth i ystlys i claddwyd i assen, Jane Rees Owen, yn gywely iddo y 4 o Dachwedd 1653."

GWYLLIAID COCHION MAWDDWY.

To the EDITOR *of the* CAMBRO-BRITON.

SIR,—In your account of the Gwylliaid Cochion Mawddwy (No. 5.) you have omitted one remarkable part of their history, which, as a trait of the ferocious spirit of the people and of the age, deserves to be mentioned. When the bloody deed had been perpetrated, the murderers went about a quarter of a mile from the spot, and then it occurred to one of them, that they had not complied with the wishes or executed the threats of their mother, and they accordingly, with due filial affection, returned, and, plunging their swords into the body, literally washed their hands in the heart's blood of the baron.

There were scythes fixed in the chimnies at Dugoed Mawr, the scene of the murder, about thirty years ago, but they are now removed. The common tradition of the neighbourhood does not state the murder of Lloyd the Baron's kinsman; but on the contrary it states, that, when the Baron was killed, they said to the other (John Lloyd of Ceiswyn in the parish of Tal-y-llyn) "Cerdd di i ffordd, Llwyd fain."

* The following is a literal translation of this Epitaph. There may be some nicety in the exact meaning of "cywely," as mentioned by X. Y. Z.; but the English word "bedfellow," which it implies, will make it sufficiently intelligible for the present purpose.—ED.

"This is the spot, in which Morys Lloyd was interred on the third day of October 1647, after having fought a good fight for his king and his country. By his side was buried his rib Jane Rees Owen, as a bedfellow for him, the fourth of November 1653."

It was said, that one of these Gwylliaid was of extraordinary swiftness, and that this Lloyd had previously taken him under his protection through various parts of the country, and exhibited him as a champion in running. This explains their mercy towards him. The first Gwylliaid, or their Captains, are said to have been persons of property, masters, it is said, of "eighty hearths," and rendered desperate by some act of oppression. The site of their chief mansion is still shewn on the upper part of the farm of Dugoed Mawr. These, having become outlaws, rallied about them all the turbulent spirits of the neighbourhood. The whole property, belonging to the several branches of the family, was forfeited, excepting one farm, Dugoed Issa, the owner of which, though a relation, was endowed with more prudence or honesty. This farm was sold to the late Sir W. W. Wynn about sixty years ago. I am a native of the same parish, and was accustomed formely to take much delight in collecting information about these ancient banditti.

X. Y. Z.

THE MISCELLANIST.—No. IV.

WELSH LANGUAGE.—TRANSLATIONS.

To the Editor *of the* Cambro-Briton.

Sir,—In regarding the literature of this country, our attention is naturally drawn to the language spoken by the Aborigines of the Island; and we cannot withhold our admiration of the laudable and hitherto successful exertions, which have been disseminated throughout the Principality of Wales, for reviving the ancient Eisteddfodau, or, as they have been denominated, the British Olympics, in order to rouse the genius of Cambria, and elicit those treasures, which have not been sufficiently valued beyond the mountainous regions where they have originated.—Those efforts, as well as others which have been lately made, for the purpose of dispelling the cloud of obscurity, which had begun to overshadow the relics of ancient British literature, call for every encouragement.—No history can be more interesting to us, than that which treats of the primitive state of our own nation; and in this point of view the Welsh language affords to the British antiquary an ample field for research. The cause of this language has been too often and

too ably advocated, to require any panegyric now to substantiate its excellence. Its power, like that of the German tongue, which is considered by some as being harsh, is imperceptible to those only, who do not understand it.

The observations, which appeared in a late Number of the Quarterly Review*, touching Welsh literature, and the apathy, which for a time prevailed concerning it, are worthy of notice, and are here quoted:

"The Welsh have their Mabinogion, or Juvenile Amusements, of undoubted authenticity and antiquity; some of them are extant in manuscript, others live only in the tradition of the common people. A translation of the former was prepared for the press by Mr. Wm. Owen, to whom Cymric literature is so greatly indebted; but the manuscript was unfortunately lost before publication †. These tales possess extraordinary singularity and interest, and a complete collection of them in the original language is, as Mr. Southey remarks, a desideratum in British literature. The Cymry, however, seem to have little feeling for the productions of their ancestors; and the praiseworthy and patriotic exertions of individuals may cause the Welsh nation at large to blush. When a foreigner asks us the names of the Nobility and Gentry of the Principality, who published the Myfyrian Archaiology at their own expence, we must answer, that it was none of them, but Owen Jones, the Thames-street Furrier."

The compositions of our ancient bards are deserving of preservation; and the spirit of emulation, which has recently been re-kindled in the Principality, offers every prospect that its inhabitants will obtain their share of literary honours. To those, who are unacquainted with Welsh learning, it may be necessary to observe, that the books, still extant in the ancient British language, are more numerous than they are generally supposed to be; and, as a proof that classical knowlege bears no mean character in Wales, it is reported, as a remark of the late Dean of Christchurch (Dr. Jackson), that of the Students of Oxford none were found to surpass those, who had been educated at the schools among the Welsh mountains, as Greek scholars‡.

* No. 40. p. 94.—Ed.

† This is fortunately a mistake. See Cambro-Briton, No. 4. p. 159.

‡ This observation applies with particularlar force to the pronunciation of the Greek letters. To adduce one instance, English scholars invariably confound the sounds of χ and κ, which they pronounce alike, whereas the Welsh retain the primitive sound of the former letter in their own language, as we learn from the manner, in which it is still pronounced by the modern Greeks.— Ed.

The following translation, by the celebrated Goronwy Owain, of the Second Ode of Anacreon is here offered with a view of shewing the close connexion between the two languages, although not new probably to most of the Literati of Wales. It may serve as one instance, out of many which might be produced, of the easy capability of the Welsh tongue for liberal and effective translation from the Greek.

Natur a wnaeth iawn y tyw,
Ei rhan i 'r bob anian byw;
I'r cadfarch, dihafarchwych,
Carnau a roes; cyrn i 'r ych;
Mythder i 'r ceinych mwythdew;
Daint hirion llymion i 'r llew;
Rhoes i bysg nawf yn mysg myr;
I ddrywod dreiddio 'r awyr;
I 'r gwŷr rhoes bwyll rhagorol.
Ond plaid benywiaid bu 'n ol;
Pa radau gant? Pryd a gwedd,
Digon i fenyw degwedd,
Rhag cledd llachar, a tharian,
Dor yw na thyrr dwr na thân;
Nid yw tân a 'i wyllt waneg,
Fwy nâ dim wrth fenyw dêg.

The Welsh translation of the Lord's Prayer is a beautiful composition, simple in its style, and remarkable for a strict adherence to the Greek original, particularly with regard to the expression "επι της γης," literally translated "ar y ddaear," on the earth: we might with more propriety say, on earth than in earth. Indeed, the study of the Welsh language seems to deserve more encouragement than it has usually met with from Englishmen, who should be desirous of preserving the ancient literature of their nation; and there remains not a doubt, that the gratification, which they would derive from devoting a small portion of time to this purpose, would amply repay them for their trouble. The languages of foreign nations are studied with assiduity, not always for utility, but often for fashion's sake; while that of our ancestors, still preserved in its ancient purity, and abounding in classical embellishments, has been too much neglected by the learned. I am, Sir,

Your very humble servant,

London, January 10, 1820. PRYDERIAD.

PWLL CERIS—SION TUDUR—THOMAS PRYS.

To the EDITOR *of the* CAMBRO-BRITON.

SIR,—In your CAMBRO-BRITON, No. 5. p. 190, is an Englyn on Pwll Cerys, the Vortex in the Menai. In the note beneath Mr. Llwyd says, the Englyn is certainly worth preserving; but scarcely so, I presume, in the state in which it is printed. It appears, that it never was correct. In the *Greal*, No. VII., p. 30, you will find five Englynion upon the same subject by Sir Huw Robert,—three by Gruffydd Hiraethog,—three by Sion Tudur,—and two by William ab Hywel. In the first Englyn, however, which is *Proest* *, the 5th and 6th lines are supernumerary, and do not belong either to the metre or the rhythm. The bards, above-named, vary in the orthography of the name of the Vortex. The 1st has it Cerys; the 2d, Cerys and Ceris; the 3d and 4th, Ceris. I shall copy one out of the thirteen: it is by Gruffydd Hiraethog.

Cerys bwll megys am eigion—y trai
Troäd chwrli-gwgon;
Crwydrad dwr, yn cor-droi tòn,
Ceulwnc i ofni calon.

None of the bards of that age, or perhaps of any other, wrote in such a style of exquisite humour as Sion Tudur. Here are four Englynion of his, as specimens of his talent in ludicrous satire: the subject—a gentleman, who had built a stately mansion with nine chimnies, and only one of them smoking.

Di bleser yw dy balasau—corniawg,
Carnedd fo dy furiau;
Ai un tân coeg bentan cau,
Sy' am naw o simneiau?

Cyrn hirion, gwynion, di gynnes—gegin,
Cyrn gwagedd a rhodres;
Cyrn bost—heb rost—ac heb wrês,
Carwn dori cyrn diwres!

Ffei o gyrn cedyrn, cauadwaith—heb râs,
Ac heb wrês na' i obaith;
Ffagla wellt—was ffugiawl waith,
Gnâf gwan! a gwna fwg unwaith!

* A term in Welsh Prosody, signifying a sequel in contradistinction to a first part, also a counterchange or contrast of vowels.—ED.

Gwnaeth grin-was Blâs, a bulu—i'w edrych
Ai wydraw o'i ddeutu
Ni rydd geiniog, daiog du,
A gwenwyn ganddo ganu.

Thomas Prys, of Plas Iolyn, in Yspytty Ieuàn, was a poet of talent, and like Sion Tudur excelled in satire and humour. He had a happy knack at what may be termed in versification laconic alternation; such as in the *Cywydd i oganu eiddig, ac i ganmol ei wraig*—" Siwgr yw Gwen, a soeg yw'r gwr"—&c. The following lines were writtten by him to the memory of Richard Middleton, Esq. Governor of Denbigh Castle, under the Earl of Leicester, and Jane his wife, the daughter of Hugh Dryhurst, of Denbigh; in which lines the laconic alternation is exemplified.

" Hir, alar gwasgar a gaf,
Hwn oedd ŵr—hon oedd araf;
Hwn oedd lew—hon oedd lawen,
Hwn oedd wych—hon oedd wen;
Hynod fu'r ammod yma,
Hwn oedd ddoeth, a hon oedd dda;
Hwn oedd hael—hon oedd helaeth,
Hwn i nef—hon yno aeth."

A biographical sketch of the author would be interesting to your readers. It is said, that a whim took him to fix his residence in Bardsey, and that he fitted out a privateer at his own charge, to cruize against the Spaniards. He was a descendant of Rhys ab Meredydd, called Rhys Vawr o'r Yspytty, who distinguished himself in Bosworth field.

CURIG.

TRAETH Y LAFAN.

A Correspondent at Welsh Pool, who writes under the signature of YMOFYNYDD, wishes to know, whether any correct account can now be given of this place, which he calls *Traeth Llefain*, previous to its overflow, and at what period that event is supposed to have taken place. If any of the readers of the CAMBRO-BRITON should be able to satisfy Ymofynydd on this point, their communications would be gladly inserted. A collection of the popular traditions in the neighbourhood would, perhaps, be the most satisfactory answer to the inquiry, which has reference not merely to Traeth y Lafan, but to the whole line of coast from Arfon to Cardigan Bay.—ED.

AWEN CYMRU.

A'th rodd yw athrwydd Awen.——Edm. Prys.

PENNILLION.

XLIII.

Hardd ar ferch yw llygad dû,
Hardd ar fab yw bod yn hy;
Hardd ar farch yw pedrain lydan,
Hardd ar filgi yw myn'd yn fuan.

XLIV.

Derfydd aur, a derfydd arian,
Derfydd melfed, derfydd sidan;
Derfydd pôb dilledyn helaeth:
Etto er hyn ni dderfydd hiraeth.

XLV.

Llun y delyn, llun y tannau,
Llun cyweirgon aur yn droiau:
Tan ei fysedd O! na fuasai
Llun fy nghalon union innau.

XLVI.

Câr y cybydd gwd ac arian:
A phwy sydd na chân ei hunan?
Myfi sy'n caru merch yn anghall,
Ac yn bychanu pob peth arall.

A STANZA

From the Pastorals of Edward Richards, on a Bachelor's Prospect of Dissolution.

Fy nydd sydd yn nyddu yn fanoli fyny,
Ar nôs sydd yn nesu roi'n isel fy mhen;
Ac un nid oes genny', er wylo ar oer wely,
Pan bo i mi glafychu, glyw f'ochain.

ENGLISH POETRY.

TRANSLATIONS OF THE PENNILLION.

XLIII.

Black eyes become the maiden fair,
And courage is the young man's share,
Strength is the glory of the steed,
The greyhound's pride is in his speed.

XLIV.

Gold and silver pass away,
Richest garments perish fast,
Silks and satins, —— all decay;
Yet is longing found to last.

XLV.

Fair is yon harp and sweet the song,
That strays its tuneful strings along;
And would not such a minstrel too
This heart to sweetest music woo?

XLVI.

The miser loves his hoarded treasure,
And who loves not himself, decide.
For me, I love, beyond all measure,
One fair, and scorn the world beside.

***

TRANSLATION OF THE STANZA IN P. 272.

My day of life, so Heaven decreed,
Is winding up with ceaseless speed,
The night approaches when my head
Shall lie, full low, among the dead;
Disease will find its prey alone,
No one will listen to my moan,
I must, on the cold couch of death,
Unheeded yield my parting breath*. D. R.

ANOTHER TRANSLATION IN A DIFFERENT METRE.

My day is declining with diligent speed,
The night fast approaches, when low I shall lie;
And, ah, I have no one my sick bed to heed,
*** To weep for my suffering, or catch my last sigh.

* It is said, that, when he died, there was no person in the house.

WALES.

His late Majesty.

Although in strictness it may not belong to the design of the Cambro-Briton to dwell upon those public events, that only affect Wales in union with the rest of the kingdom, yet there are few, who will not regard the death of our late excellent monarch as an exception to the general principle. Nor can it militate against the more immediate aim of this Work to unite in the common feeling on this interesting occasion. Wales, never last in evincing a loyal attachment to the thrones of her kings, cannot be deficient in a pious reverence for their tombs.

The death of a sovereign must, in all countries and under any circumstances, be deemed an occurrence of no trivial importance. It forms an epoch in the history of a nation, pregnant often with consequences of the deepest interest to her peace and prosperity. Even, where the character of the prince may be one of indifference in itself, the dignified responsibility of his station cannot fail, in most cases, to render the close of his mortal career a matter of eventful concern. And how greatly is this feeling enhanced, where the private virtues of the monarch have communicated an additional value to his public character.

In his late most gracious Majesty George III. we have this remark most clearly exemplified. The general and unaffected sorrow, occasioned by his decease, except where it might be overcome by the remembrance of his long affliction, has borne the surest testimony to his private worth. And the pen of the historian will not fail to record it as the proudest monument of his kingly renown. To supply a satisfactory delineation of the character of our departed Sovereign would require far greater advantages than the present opportunity offers. But, although the finishing of the picture must be left to other hands, it may still be permitted to sketch the outline.

The most prominent feature in the character of our late King was, perhaps, his remarkable union of the most admired qualities of private life with the necessary dignity of his high rank. Whilst on the throne, no one could fill it with more becoming majesty: when he mingled, as he often delighted to do, in the ranks of his subjects, the austerity and reserve of his exalted station were exchanged for the graceful demeanour and open simplicity of an

English gentleman. Thus, when he laid aside the regal trappings, with which fortune had invested him, it was only to display the more captivating, because less ostentatious. graces, which he had acquired from nature and education. By birth a king, he proved himself worthy of his sceptre; but he likewise shewed, that he was not less giftèd with all the appropriate accomplishments of a humbler station.

Nor was it only in the exterior graces of private life, that George III. shone conspicuous. Its more essential duties ever found in his example their most powerful advocate. Frugal and abstinent with respect to his own enjoyments, he evinced a princely munificence in administering to the wants of others. Exemplary in all his social relations, as husband—father—friend, the throne became in his reign the brightest instance of domestic virtue and private morality. And, above all, it should be remembered, that he was, in a peculiar manner, entitled to the epithet of a Christian King. He was a Christian from choice, principle, and conviction: and all the habits of his virtuous life tended to confirm this glorious distinction.

If his late Majesty may have wanted those splendid talents, which are capable of augmenting the lustre even of a diadem, he possessed,—what was more honourable to himself and is of far more real importance in the ruler of a free country,—an elevated integrity and an unbending conscientiousness in the administration of his kingly office. In this respect he was, emphatically, *justus et tenax propositi:* and, where his conduct on some occasions has been rashly imputed to obstinacy, it is well known to have been the laudable result of a determination to maintain inviolate the prerogatives of his Crown and the privileges of the people. Even, if his high oath, which he so scrupulously observed, had not enforced his attention to these great objects, they would yet have found their security in his voluntary attachment to the purest principles of the Constitution.

During the revolution of sixty years it is impossible, that many important events should not happen. But the reign of our late King was marked by more than the ordinary vicissitudes of such a period. Assailed at various times by foreign wars and domestic rebellion, he lived to triumph over their united machinations. He saw the most daring conspiracies formed and crushed: and the proudest fabric, that ever despotism had raised, humbled with the dust. And, while he thus survived the most furious attacks of open hostility, he was not less favoured in his contest with more secret and

more dangerous enemies. He beheld the slander of the disaffected follow his slanderers to the tomb: and the arm of the traitor, though repeatedly raised against him, was ever foiled in its murderous aim. Thus happily protected from the violence and stratagems of his foes, it was reserved for Heaven alone to chasten him in the mystery of her dispensations, and to render him, we may hope, by the affliction of his latter years, still more worthy of his reward hereafter.

***

JESUS COLLEGE ASSOCIATION.—The establishment of this patriotic Society was announced in the first Number of this Work; and it cannot but be highly gratifying to the lovers of Welsh Literature to find, that the Members have already redeemed the pledge then given by offering the following premiums for the present year, with a view to the accomplishment of their truly laudable object. Tne competition will be confined to Members of the College.

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1. For the best WELSH ESSAY on these words of Taliesin, "EU HIAITH A GADWANT," Twenty Pounds.

2. For the best TRANSLATION of BLAIR'S SERMON "On the Improvement of Time,"—Genesis ch. 47, v. 8,...Ten Pounds.

3. To the best Welsh Reader in Jesus College Chapel,...Six Pounds.

4. To the second best,...Four Pounds.

5. For the best six ENGLYNION, on the following subject, "LLWYDDIANT I GOLEG YR IESU,"...Two Pounds.

The Essay and the Englynion, to which the prizes shall have been adjudged, will be recited at the Annual Meeting of the Members of Jesus College, to be held at Aberystwth in July next.

CYMREIGYDDION SOCIETY IN LIVERPOOL.—Some allusion was made in the last Number to the Annual Meeting of this Society. It deserves, however, a most extended notice. On the 3d of January, as before-mentioned, the Members had their Anniversary Dinner at the Castle Inn, Liverpool, James Butler Clough, Esq. Honorary President, being in the chair. To enumerate all the traits of national feeling, that were evinced on this occasion, would exceed the limits of this article. It may be sufficient, therefore, to state generally, that the day was devoted, in an especial manner, to the promotion of the patriotic object of the Association, and particularly to the encouragement of our native *awen*.

In addition to the popular custom of singing *pennillion* to the harp, several extemporaneous effusions, very creditable to their respective authors, were produced, and called forth, as they merited, the applause of the Meeting. This may be observed in a peculiar manner of the verses recited by Mr. Thomas Jones, Bard to the Society, upon the subject of the President's re-election. The other Officers were then chosen for the present year: and the Rev. John Richards, of Anglesey, was proposed by the President as an honorary member and as Critic to the Society, on which occasion an address from that Gentleman was read and deservedly applauded for the critical ability which it disclosed.

***

LOCAL INTELLIGENCE.—The events, which occupy the most important place under this head, are the Addresses and Proclamations consequent on the death of his late Majesty. It would consume too much space, and answer no useful purpose, to enter into all the details, that might be given of these proceedings, or even to particularise the places, which deserve notice on this interesting occasion. It must suffice to state generally, that the feeling of reverence for the memory of the late King, and of loyal respect for his successor, has been almost universal throughout Wales. Scarcely a county or borough has omitted to join in the mingled expression of condolence and congratulation natural to the occasion. It deserves also to be mentioned, that the 16th of last month, the day appointed for the funeral of his late Majesty, was observed generally in the Principality with all due solemnity and decorum. And in most of the corporate towns, especially in South Wales, the public bodies attended divine worship, and appropriate sermons were preached on the occasion.—Another consequence of the decease of our "good old King" is the Dissolution of Parliament, which will, no doubt, take place immediately. The only places likely to be contested in Wales are the County of Glamorgan and the Boroughs of Carmarthen and Denbigh.-----It was intended to continue in the present Number the account of Charitable Donations distributed in Wales during the late inclement season: but so great is their number, that it becomes absolutely impossible, without excluding other matter, that might be deemed of more permanent interest. This is a circumstance, however, that can not fail to be in the highest degree honourable to a country, that

has never failed, at the cry of distress, to be among the foremost in the ranks of humanity.---The following is a list of the Sheriffs appointed for the different counties in Wales for the present year:

Anglesey—Robert Lloyd, Esq. Tregaian.
Brecon—Thomas Price, Esq. Builth.
Cardigan—Henry Rogers, Esq. Gelly.
Carmarthen—R. Stephen Pemberton, Esq. Llanelly.
Carnarvon—W. Ormsby Gore, Esq. Clenneney.
Denbigh—J. Ll. Salusbury, Esq. Galltvaynan.
Flint—James Knight, Esq. Rhual.
Glamorgan—Richard Blakemore, Esq. Velindra.
Merioneth—Thomas Fitzhugh, Esq. Cwmheision.
Monmouth—Sir R. T. Allard Kemeys, Knt. Malpas.
Montgomery—J. B. Williams, Esq. Glanhafren.
Pembroke—Nathaniel Williames, Esq. Slebech.
Radnor—James Crummer, Esq. Howey.

The Right Rev. Bishop of St. David's has recently made the following Presentations in his Diocese:—The Rev. Maurice Evans, Vicar of Penbryn, to the Vicarage of Llangeler, in the county of Carmarthen, vacant by the death of the Rev. David Morgan.—The Rev. David Rowland to the Vicarage of Tregaron, in the county of Cardigan, vacant by the cession of the Rev. Maurice Evans.—The Rev. Thomas Dalton, jun. Curate of Rosecrowther, in the county of Pembroke, to the Vicarage of Warren, in the same county, vacant by the death of the Rev, John Jones.—The Rev. George Devonald, Curate of Manorbier, in the county of of Pembroke, to the Vicarage of Llanllwyney Rhosycorn, in Carmarthenshire, vacant by the cession of the Rev. Thomas Dalton.—H. R. H. the Duke of Clarence has been pleased to appoint the Rev. Griffith Thomas, Curate of Llangoedmor, in the county of Cardigan, to be one of his Royal Highness's Chaplains.——The following patriotic instance of extensive planting deserves to be here recorded, and is worthy of general emulation --- The Society for the encouragement of Arts, Manufactures, and Commerce has voted the Gold Medal to Sir W. W. Wynn, Bart. for planting 845,500 forest trees; the greater part on mountainous land, in the vicinity of Llangollen, Denbighshire. The trees thrive in a surprising manner, considering their elevated situation, being from 1200 to 1400 feet above the level of the sea. They consist of oak, 80,000; Spanish chesnuts, 63,000; spruce

fir, 102,000; Scotch ditto, 110,000 larch ditto, 90,000; wych elms, 30,000; mountain ditto, 35,000; ash, 80,000; sycamore, 40,000; total, 630,000.—The spirit of emigration does not appear to be yet extinct in Wales, as the following instance will testify:—"On the 12th of February sailed the Stentor, from Liverpool, for the Cape of Good Hope, with the family of the late Captain Griffith, of the Royal Marines, and formerly of Penpompren, in Cardiganshire, on board, consisting of three enterprising, intelligent young men, with their sisters, three fine young woman. They left their native country in good health and spirits, and with the anxious solicitude of their friends for their happiness and prosperity. They have taken with them several artificers and agriculturists from the neighbourhood of Newtown, Montgomeryshire, as settlers." ***

LITERATURE.—The spirit of literary enterprise continnes to animate the natives of Wales: and it may be hoped, that a fresh energy will still be communicated to its exertions. Much yet remains to be done.

Mr. PARRY, the Editor of "WELSH MELODIES," designs speedily to publish a SECOND VOLUME of that Work, with characteristic English words. Towards the accomplishment of this undertaking he has been assisted by many valuable communications from Gentlemen of literary celebrity in the Principality. It may, therefore, be presumed, that the patronage, which was extended to the former Volume, will not be refused to the one now in contemplation.

A PUBLICATION is about to appear under the title of "CAMBRIAN SKETCHES," which will contain anecdotes and other matter illustrative of the history, manners, and antiquities of Wales. The Work will form one small Volume, and from the resources, which the author is known to possess, it may be expected to abound in interest and entertainment.

PROPOSALS for publishing another Volume of the CAMBRO-BRITISH MELODIES by Mr. EDWARD JONES, which were noticed a few months ago in this work, appear on the wrapper of the present Number; and it is proper to add here, that report speaks highly of the treat the admirers of our national airs are likely to experience in this publication.

PART II. of the HISTORY of NORTH WALES, by Mr. CATHRALL, will be published very shortly. ***

OBITUARY.

JANUARY 20.—At Lampeter, Cardiganshire, aged 67, deeply lamented by a large circle of friends, and a disconsolate family, the Rev. Eliezer Williams, M. A. Prebendary of St. David's, Vicar of Lampeter, and Master of the Grammar School, Vicar of Caio and Llansawel in the county of Carmarthen, and formerly of Jesus College, Oxford. Possessing rare endowments and eminent virtues, he lived respected as an historian, a scholar, a poet and a divine. Unassuming and modest in his demeanour, he was dignified without pride, and charitable without ostentation. His time and thoughts were devoted to the general benefit of mankind, and the advantages, which his pupils derived from him in the capacity of teacher, will excite in them the most grateful and lasting remembrance. His remains were consigned to the earth in the presence of no less than nineteen clergymen, and about forty of his pupils, and twenty of the gentlemen of the neighbourhood*.—*Ib.* John Jones, Esq. of Penybont, in the county of Cardigan.—Miss Charlotte Denman, of Holywell, in the county of Flint, greatly respected.—30th. Rev. David Morgan, aged 69, Vicar of Llangeler, and a Magistrate for the county of Carmarthen. Exemplary as he was in all the social relations of life, his death has been a source of general regret. He possessed the vicarage of Llangeler for 33 years.—*Ib.* Rev. David Price, aged 75, of Bettws-y-coed, Carnarvonshire.—Rev. John Jones, Vicar of Warren, Pembrokeshire, Prebebendary of Llangan, and one of the Rural Deans of the Archdeaconry of Llandaff.—31st. Edward Jones, Esq. aged 64, of Plas yn Bonwm, Merionethshire.

ERRORS CORRECTED.

[The Editor regrets most sincerely, that the errors in the last Number, although not very important, were rather numerous. Yet, with the exception of two or three, they were discovered in time to be removed from one half the impression.]

No. 6. Pa. 201, in the Note, *for* "28" *read* 26.
— 212, l. 31, *for* "1630" *read* 1630.
— Ib. l. 42, *for* "Hoenddu" *read* Honddu.
— 223, Insert an * before the first Note.
— —— 2d Note, l. 4, *after* "Mr. Barrington" *insert* and.
— 230, l. 2, *for* "fawd fodi" *read* fawdd foddi.
— 234, Insert an * before the Note.
— 236, l. 27, *for* "Goliah" *read* Goliath.
— 237, l. 5, *to be altered thus*—"that county: and on Christmas Day" &c.
— 238, l. 34, *for* "Cymerigyddion" *read* Cymreigyddion.
— Ib. l. 38, *for* "Henry" *read* James.
— 239, l. 16, *for* "John" *read* Peter.

* The Editor is indebted to a friend for this notice of the late Mr. Williams. A more extended memoir would be acceptable.